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TOWN MEETING



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"HOW REAL IS OUR RELIGIOUS REVIVAL?"

Speakers:

THE VERY REV. JAMES A. PIKE, JSD

DR. RICHARD G. STONE

Moderator:

WILLIAM R. TRAUM



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BULLETIN OF AMERICA'S TOWN MEETING OF THE AIR

Broadcast Sundays, ABC Network, 8 to 9 p.m., Eastern Time

"HOW REAL IS OUR RELIGIOUS REVIVAL?"

ANNOUNCER: TOWN MEETING greets you tonight with an aloha from Hawaii! Our broadcast originates from the auditorium of McKinley High School in Honolulu, as a feature of the 58th General Convention of the Protestant Episcopal Church. The convention is the largest of any kind ever held in Honolulu, with more than 3500 delegates and guests representing every state in the union and several other countries. The General Convention is the governing body of the Protestant Episcopal Church -- elected representatives including laymen as well as members of the clergy. During the formal sessions, they will consider such matters as salaries and budgets, missionary work, church education programs and important social problems including alcoholism and the problems of churches in our growing cities. The meetings are being held at the famous Iolani School. Town Hall is pleased to have this association with this triennial convention of the Protestant Episcopal Church and we extend to the delegates our best wishes for a successful conference in the incomparable setting of Hawaii.

Now to preside as moderator of tonight's TOWN MEETING, here is William R. Traum, Director of Radio and Television for Town Hall. Mr. Traum!

MR. TRAUM: Good evening, friends. It has been six years since TOWN MEETING first visited Hawaii. While there has been great expansion -- particularly in the Waikiki area -- we notice that the beauty of Hawaii remains, and is attracting a record number of visitors from all parts of the mainland. Our TOWN MEETING headquarters, for example, are at the Reef Hotel, one of the newest hotels on Waikiki Beach -- a magnificent tribute to the far sightedness of those who look to the great future of this Pacific paradise.

In the past decade and a half, the United States has witnessed a widespread religious revival. Statistics indicate that some 30 million Americans have joined churches of all faiths since 1940. 100 years ago, less than 20% of our citizens were church members. Today it is estimated that 60 to 70% of our people belong to a church. We are living in a period of a religious resurgence -- a period in which people, more than ever, are turning toward some form of belief which can sustain their courage and their faith in God in their fellow human beings.

We see this evidenced in many ways -- more religious books, more movies with religious themes, an increasing number of religious programs on radio and on television. We see it in increased church attendance, and the building of new churches. Indeed, this apparent interest in religion on the part of millions has caused some to ask if this is a deep and lasting spiritual awakening -- or, is it merely a temporary avenue of escape from the fears and anxieties in today's troubled world? Do we have a new religion and are we teaching the true relationship between man and his God?

Tonight TOWN MEETING seeks the answers to the question "How Real is our Religious Revival?" and we ask for the answers from a prominent clergyman and a prominent layman both attending this convention of the Protestant Episcopal Church in Honolulu. In our audience are convention delegates and many residents of all the Hawaiian Islands.

Let us hear first from Dr. Richard G. Stone, President of St. Mary's Junior College in Raleigh, North Carolina. A native of Baltimore, having degrees from Western Maryland College and Johns Hopkins University, Dr. Stone is active in the affairs of the Episcopal Diocese of North Carolina and is an elected deputy to this general convention. Dr. Richard G. Stone!

DR. STONE: America has always been regarded as an innovator. Her new lands, made up of people of different cultural backgrounds, has been a melting pot, but it has produced a different national pattern. If anything has been characteristic of our way of life, it is change. This has been our normal trend; it is the usual rather than the unusual.

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Americans are also conscious of the development of trends in our thinking. Style change is often dictated by a few, but soon becomes mandatory for all. Not all new ideas capture public fancy, but those that do, such as the omnipotence of science, become a part of the pattern, at least temporarily, and have such force that many people accept them without question.

Our way of life is cyclical in many respects. Movements come, increase in their intensity, and then diminish. Certainly this is true of our economic life. So it is with political patterns, fads of dress, entertainment, etc.

This tendency to follow a trend, so characteristic of modern thinking, also has its effect upon our religious lives. America, true to its destiny, has produced a large number of religious bodies. The Christian church is divided both horizontally and vertically. These churches are often very different in their form of worship, even within the same denomination. Some abhor the word revival, and others are so evangelical that they maintain that a constant revival is necessary to save the souls of sinful people. However, those churches that hold frequent preaching missions, or teaching missions, are, in effect, carrying on revivals that may have more far-reaching effects than the revivals that are labeled as such.

It appears to me that these several trends, fashions or cycles, must be taken into account when we consider the question "How Real is our Religious Revival?" Is the present revival a continuation of the very extensive religious experience that Americans have enjoyed since the founding of our country? Is it also a part of the mode that has become so popular in the last few decades? Could it be the normal movement of the cyclical force that, to a great extent, governs all of our lives? We have seen these vast movements appear, expand and contract in our study of 18th and 19th century history.

It would be utterly futile to make a guess as to the forces behind the current movement. Probably all of the thoughts expressed above have had some part in the present development. Certainly religion has never been more respected in all our history. Our nation has always fostered belief in God, and protection of one's right to worship God as a fundamental part of our accepted order. It is, therefore, natural that increases in church membership should follow.

When one thinks of a revival, one ordinarily expects a renewal of belief, or a change from indifference to active worship. When asked how real is our religious revival, questions arise that need explanation. Do you mean how significant is the increase in church membership? Or do you mean how deep is the conviction of the person revived? A very large percentage of the American people are actively participating in some form of Christian worship today. The number and percentage are both greater than in past periods of our history. How frequently these people attend services, either morning prayer or communion, is not clear. Too often a large segment of any parish that may be investigated may be classified as Christmas and Easter members. Notwithstanding this well-known fact, more people are observing the rule of the church to worship God in his church every Sunday than ever before.

The answer to the second question, how deep is the conviction of the person revived, is one that cannot be found. Few people can give a satisfactory account of their own inmost feeling. Man's inherent need to worship has been demonstrated throughout history. All but a few in our society will agree that this is fundamental. What form this worship will take is quite another matter. To some, it is a once-a-week appearance at a church, to others once a year. To one it may mean a complete change of life pattern, and to a second only a slight alteration of the previous daily routine. Some are overwhelmed by the feeling of sin and the need for God's help; others feel little of this need so long as their lives have a good moral tone.

When a thoughtful person attempts to analyze his own thinking about his religious worship, he finds many questions that he cannot answer. Have you, for example, taken the order of worship in your church and read it slowly, segment by segment, to be sure you understand it? Have you asked yourself, "Do I really believe the things that it says? Do I accept the creed word by word?" Do questions arise in your mind that are

not answered by the Prayer Book or the Holy Bible? It would be most unusual if questions did not present themselves to each of us.

Therefore, how can we recognize the reality of a religious revival? No two people react in the same manner to any event. We set up standards and tests of perfection. We are stimulated by different forces in some cases, many and few.

The 20th century has had a large number of evangelists, many of whom have reached national and international prominence. Thousands have attended mass meetings and publicly proclaimed their acceptance of Christ as their Saviour. Most thinking people do not discredit these movements if the end result is good. If it is only mass hysteria, or love of public display, then it cheapens religion in the public eye. However, if the demonstrators become part of God's church, and carry out His commandments in their daily lives, good results from this revival.

As it is necessary to have many intellectual and social outlets in all of our societies to satisfy the needs of a large population, so it might be necessary to have different types of religious outlets. John Wesley and George Whitefield stirred the people of the 18th century by their preaching and teaching. Who can say that the world was not better for their work? Our churches sometimes become too self satisfied and our members too smug in their complacent feeling of being God's chosen leaders. The people who need God's help most may feel too helpless and too sinful to seek shelter in such an atmosphere.

Moody and Sankey stressed the need for immediate salvation to their followers in the last century. Billy Sunday and Billy Graham have done it in our time. It would seem obvious that such large congregations would have listened to these revivalists only if they felt they were receiving spiritual value. These preachers are not mere prophets of doom; they tell the good tidings of God's love and redemptive power. Without their type of presentation, possibly millions of people would not be awakened to a need for God.

Evangelism may not appeal to a large number of us, but it must serve a need or our people would not respond to it.

Every age has its own way of life. Many external forces tend to condition the minds of people. War and disaster have always turned people to God for help and comfort. The need for God's help and guidance has never been more evident than today. We are turning to Him as children turn to their father for protection and care. Our religious revival is a very real force today.

MR. TRAUM: Thank you very much, Dr. Stone.

Our second speaker, The Very Reverend James A. Pike, is Dean of the Cathedral of St. John the Divine, New York City. Dean Pike practiced law for a number of years before entering his theological career. He is a former chaplain and chairman of the department of Religion at Columbia University. He is the author of several books, including "Beyond Anxiety" and "Doing the Truth." Dean James A. Pike!

DEAN PIKE: Thank you very much. I couldn't agree more with the considerations which Dr. Stone has brought out. The upsurge of religious interest is a fact, judged from the externals -- the attendance at churches and the church building shows that -- church giving in its increase indicates it -- certain other manifestations are there in a public way -- the words "under God" have been added to the Pledge of Allegiance -- there is a meditation room in Congress -- increasingly frequent are public proclamations and addresses which speak of spiritual values and of our religious heritage, sometimes in less than precise terms -- more people are writing books about religion and apparently the books are being read -- there is all around a lot more talk about these things. These are opportunities and we'll have time to talk together about the positive side of what has been happening.

But I would say that we are really presented with a crisis, in the sense of the Chinese pictogram for the word 'crisis.' As many of you know, there is a combination of two symbols to create this word 'crisis' -- 'danger' and 'opportunity.' More people are hearing about God and perhaps maybe more open to what He can do to them and through them. Maybe we are on the threshold of the real thing, but I would summarize the danger as these three:

The first is in the realm of personal religion. There is a tendency to use God as one of a number of resources to enable us to get what we want and to go on living as we do and to be able to enjoy it and prosper in it. Much modern religion sees God as a means to an end -- to an end less than God. It uses God to keep us first in the picture and thus often He is second in the picture. We see God as a device to help us sleep better. Sometimes we regard Him as better than phenobarbital. He can calm our anxiety. It is even suggested that He can make us more attractive to other people, hence more successful in personal relations and in business. This is a very delicate matter because actually, if we do have the right religious orientation, if things are right with God, we will probably sleep better -- we probably will be more attractive -- we probably will do better in the world, and God would not begrudge us that, to be sure. But it is a question of what comes first. Jesus said, "Seek ye the kingdom of God and his righteousness; and all these other things will be added to you." He did not say, however, "Seek ye the kingdom of God and his righteousness; IN ORDER THAT all these other things will be added to you." Or, to put it another way, the Lords Prayer says, "Thy will be done," presumably with our help -- not "Our will be done," with Thy help. There is the distinction and the danger lies right there. If religion is used as a way to buttress self-centeredness in the adulation and advance of the self, then God becomes merely an acolyte in self worship.

Second, in the public realm, in terms of national interest and concern, we see something of the same tendency. We are often told by very worthwhile organizations and speakers and individuals that we must return to religion if we are going to strengthen the nation against Communism. Of course, we are against Communism and it is true that if we, as a people, are truly devoted to God -- Him first in our personal and corporate life and lives -- we would be more secure and nothing would disturb our peace. But to seek to use God, who is everlasting, who has seen the nations come and go, as a means to attain something that is earthbound, something that is part of the passing show, namely our particular national interest, is to turn everything completely around. God is to be worshiped and adored for His own sake -- not because His worship or concern about religious ideas will help us be what we want and get what we want and hold on to what we've got in the world.

The third point is closely related to these two others. There is a danger to the true cause of religion, that in our trumpeting of our religiousness in all of this public and private and corporate spread of noise about religion, if our actions and our attitudes and the witness we give in the world does not match up with what we are talking about, that we will make it harder for the Church of Christ in areas which are not Christian in their basic culture and conviction. We put ammunition in the hands of the forces of atheistic materialism behind the Iron Curtain, who would like to debunk and discount all that we stand for, whenever we don't mean what we say. For example, it might be just as well that we didn't sound so Christian when we have, in our national life, forms of segregation, often even within the life of a church and its institutions, which proves that we don't mean that we say. And often the stands we take as a nation do not match up with our profession as a Christian people.

We'll have time to talk of all these things, I'm sure, but I would say those are the three main dangers in what, in general, would be regarded as a great opportunity.

MR. TRAUM: Thank you, Dean Pike. I am sure that Dr. Stone would like to comment on the three points you have raised.

DR. STONE: The first point that much modern religion sees God as a means to an end, helping us first and placing God second -- I think it is a very timely remark that we are making use of God. We're using God in a way that does not seem to be practical. I think there is a danger there. We often think in terms of our own personal satisfaction, extension of our own interests and protection of our own families, etc. However, there are many questions raised today under this general heading which probably will not suit all of us -- that is, the answers will not suit all of us, because who can interpret God's will, and I think that is probably the nub of the whole question. If we have some individual proclaiming God's will on one side of an issue, and another

individual proclaiming God's will on the other, we may run into some very difficult conflicts. Personally, I don't know of any such conflicts that I would have with Dean Pike but if such a matter did arise, I am sure we would both honestly contend that we were seeing the right of it. Secondly, to seek the use of God, who is everlasting, as a means to attain anything that is earthbound -- I think that is also a nebulous point. We tend to bolster our national economy and our national way of life, and our democratic state, etc., by saying that it is God's will that this type of life, or this type of state, rather than another, should be the order of the day. I know that we all honestly believe that that is true but, on the other hand, all of these people are God's children. Some of them may be mistaken in their political or economic philosophy. They may think we are mistaken. Naturally we in this country believe sincerely in democracy and in the majority rule, rather than in any communistic philosophy, so I don't know whether it would be wise or possible to stress that point too thoroughly. And then, in our personal lives, too often we associate God with our side. I remember something that possibly some of you older people remember from World War I days, When I was a child, I heard numerous instances when the Kaiser was said to say, "Me and God" and we, in this country, believe that God had no close relationship with the Kaiser.

DEAN PIKE: I appreciate these further comments, Dr. Stone. I would say something about the will of God in terms of what it is that we believe true religion should do to a person. We can't hope from conversion or sincere religious dedication that we will get pat answers to all the questions of personal, social and political life. We are not vouchsafed that kind of definiteness this side of heaven and we don't need it so much, I guess, the other side of it. But what we do hope is happening is that a person who is really converted wants to be an agent, a servant, companion, a co-creator, coredeemer, coenergizer of society and of his fellow men with God, and that he feels under a sense of vocation to give all he's got in work and play, in talent, in interest, in thought and in ecstasy, to the finishing of the creation in the redemption of men. And if that is what has happened to a person, then he is truly converted whether it was a dramatic sawdust trail conversion or whether it was a slow process that he himself perhaps cannot date. When that happens, then the fact that men may earnestly differ on what is the answer for a given situation is not in itself a sign that we are not truly religious.

MR. TRAUM: I'd like to get down to a very basic question here. We read a lot, we hear a lot about phrases applying to different types of religion -- we hear and read of the cult of reassurance -- we hear the phrase "a new religion." Dr. Stone, do you think we have a new religion today?

DR. STONE: No, I don't think we have a new religion. I believe that the cyclical development of our history is being borne out here. Over the centuries that America has been established, we have seen these movements come and we've seen them go. Fundamentally however, I believe our theories and thoughts, desires, are just about as they were several hundred years ago. We're earnestly seeking, at least I hope so, a better relationship with God and a better understanding of His will.

DEAN PIKE: I would agree that these trends and tendencies that we see as either opportunities or dangers are not new. I do think that there has been kind of a throw-back from our new understanding of the relationship of religion and psychology, which has caused us to be much more conscious of what religion can do for us psychologically. As a matter of fact, there is a great half truth in this. Religion does a great deal to us and for us psychologically and I think the awareness of this has caused us to emphasize too much the panacea value of religion, but I don't think there is anything basically new in that tendency. All through church history we have seen this and all through biblical times.

DR. STONE: I thoroughly agree with Dean Pike. I don't know that I could add anything to my previous statement.

MR. TRAUM: Do you both feel that we are tending, in some cases, to oversimplify religion today?

DEAN PIKE: This, too, is a very delicate question. We're dealing with a medium of communications here, a long tradition of it through the Town Meetings of the Air, -- the problem is one of communication. It is very important that the eternal gospel always be retranslated into the coinage of the realm. It's important that we talk in terms of the lingo of the day -- whether it is the most elegant English or the least -- or whether psychological concepts or scientific concepts or what not. God Himself has used this method. That's part of the meaning of the incarnation where Jesus Christ is God translated into human life that God could communicate Himself better to us, and that is always part of the job of the church, of the Christian, particularly of the preacher and theologian. In the job of translation there is always a danger that we lose the substance in changing the form. Often we water down the material to make it "popular." We want it popular, of course. The more people it reaches, the better, but there is a danger that we over-simplify it, as your question puts it, and that we leave out some of the dimensions, the depth of the great heritage that could save us. Often, especially, we leave out those things which would judge us, would turn us around and change us.

DR. STONE: I am just wondering if, in this modern age, when we have these marvelous means of communication, so many of us are not substituting what might be regarded as synthetic religion. I'm not speaking against this type of program. I think it should be regarded as an educational device, not a substitute and the majority of people who are substituting education for true worship, I believe, are defeating the desires of the church and, of course, in my opinion, the desires of God that we worship and we worship corporately in the church.

MR. TRAUM: Thank you, Dr. Stone. You referred to the mass media -- to radio, television, books, etc. Let's talk about religious programs now on radio and television. Dean Pike is going to begin a series himself on ABC Television in October. This may be a loaded question for you, Dean Pike, but what do you think of the "listeners' primary interest in watching or listening to a religious program on radio and television? What attraction -- is it the personality of the speaker -- is it the message that he is putting forth? How do you feel?

DEAN PIKE: I think sometimes it is the personality of the speaker, but I think that deeper than that, particularly in the initial stage of interest, is something quite important and something real. A real yearning, one that may not be formalized in the person's conscious mind, but a real yearning for the true meaning of life and the hope that deeper meanings can be found. It's a very ticklish business and I feel it especially on the eve of what you have just mentioned -- that that yearning be met with reality. We're bid, in the Old Testament, not to quench the burning flax or bruise the broken reed. When a person has a need it is a very heavy responsibility to see that any moment of time is given to those real needs. Now, I think there is one way of approaching religious broadcasting, the method that has been called indirect communication, sort of sneaking up on people. There are a lot of people who hesitate to think that they are religious and they are kind of shying away from it all. They really do want the thing, but they don't want to admit that they do and you sometimes have to use a format which packages it somewhat differently and there is a danger that nothing but the wrappings will be the program, but there is the opportunity that maybe something of substance will get through.

DR. STONE: I'm afraid of the "wrappings" as Dean Pike has called them and I think that sometimes our church has gone astray by producing programs which have been entertainment, rather than exposition of religion. I think that there are enough people who are yearning for an opportunity to learn more about God and His relationship to man to frankly give it to them. I think that the competition we have in the television and radio fields is very great. The popular fancy, of course, turns to certain types of spectacular shows, but for those who are really seeking for information and guidance and help from God, I believe that we will be able to give them something that they need and, in turn, pass on more and more to a larger audience.

MR. TRAUM: Thank you, Dr. Stone. Let's come back, for just a moment here before we take questions from this audience in Honolulu, to another very basic problem. If

this great interest in religion, as we have seen evidenced in so many ways, is a reaction to world tension, if it is a reflection on the individual's need for security, is this interest going to diminish if the world situation improves? Dean Pike, would you talk about that?

DEAN PIKE: That's a very good question and a fearful one, because I think history shows that man's tendency to assert his self-sufficiency, which is first portrayed in the myth of the Garden of Eden -- I might say when I use the word "myth" I don't mean it isn't true -- it is very true because every one of us is Adam or Eve -- this tendency to self-sufficiency which is expressed in the temptation of the serpents, "Ye shall be as God," keeps reasserting itself and when times are good and things are all right, we are very quickly lulled into this sense of self-sufficiency and it is certainly true that God often can reach us in the valleys of life easier than He can on the mountain tops. On the other hand, we can hope that perhaps the times we have been through have enough awakened mankind to the need of a deeper level of life than we have been having and that it may take and it may last and the growth may be a permanent one. This, of course, is our prayer.

MR. TRAUM: We have a great many questions in the audience here. May we have yours.

QUESTIONER: My question is to the world, I think, rather than to any specific person. I feel how can we reconcile the increase in juvenile delinquency, use of narcotics, alcohol, vicious crimes, pornographic displays and vulgar comics, if there is today a real religious revival. I feel that we are on our way to a religious revival because I think that the things that Billy Graham has done for us in the world -- I think that the way the churches have awakened in this world -- and I also feel that what moral rearmament is doing in certain portions of this world shows the trend to a real religious revival.

DEAN PIKE: That's a very acute question, I believe. I would answer it this way. Two things have been going on at once. There has been, for a long time, through the secularization of our culture, it's flattening down to an earthbound view of things, a draining out of the taken for granted religion and backgrounds which have supported our ethics. For a long time there were those people who were good because their grandfathers feared God and there is always this hangover -- if I may use the phrase -- of a religious spirit and the support of the ethics. It's like, for example, cut flowers. Cut flowers look fine for a while or, I might say that a lei put around our necks here at this lovely place, even though it has been detached from the roots from whence the flowers come, looks excellent for a couple of days. After a while, it shows some signs of wear and of corruption. Likewise in any culture there is a period in which things hold together even though the religious roots have died. On the other hand, as we begin to see the breakdown of certain ethical patterns, there is this new green shoot -- this new hope of a new religious resource. The hope is that in this battle for time, and I think it's that, that the new support for our common life will grow up more rapidly than the decay continues of the secularization of our society.

DR. STONE: I'd like to comment on that. I believe that we can prove that there is a real religious revival and that some of the things mentioned are probably evidences of other factors, but not denying either of the statements that we have made. For instance, in the last generation we have had a tremendous increase in population. We have had enormous developments of urban living. We have had increases in income, more leisure time to spend that income and we have also had a great increase in our publication devices. All of these add up, to me, to these points; that with more money and more time to enjoy the so-called evils of life and in living in larger urban centers where temptation may be greater, we find that there is a serious problem but, again, I see it as a problem of adjustment -- one of passing -- rather than a denial that we actually have a religious revival in evidence.

QUESTIONER: Dean Pike, can it be that the religious revival we are talking about is, in part, based on our fear of the atom bomb and what it could do to us here on earth? I have in mind the cover page of the Bulletin of the Atomic Scientists. It shows a picture every month -- two minutes before midnight.

DEAN PIKE: I would feel that the fear of the atom bomb, in part, explains the awakening of many people to the need of a deeper basis of integration if we are to avoid disintegration. I think there is a danger in using this as a preaching device to scare people into religious interest. I remember some of the sermon titles when the atom bomb was first known about -- "Where Will You be Blown by the Atom Bomb, to Heaven or to Hell" or "The History of Man from Adam to Atom" -- and yet, the atom bomb symbolizes something deeper and broader that is a constant recurrence in the situation. We have lacked a strong centrifugal force to match up with the many centrifugal forces in our culture, some of which have just been described by Dr. Stone as many transitions we have been through, and so the whole process of disintegration dramatized by atomic nuclear explosions is a symbol -- a terrifying symbol -- of many things going on in the whole situation in the life of individuals. Taking this all together, it has pointed toward a deep need. Again, all of that is good provided the answer found is a true dedication putting God in the center and not simply finding a salve to make ourselves more comfortable in a difficult situation.

QUESTIONER: Dr. Stone, would you agree that we are all, in essence, religious and that this revival is simply an elaboration of religion or is simply religion materializing?

DR. STONE: Yes, I would heartily agree with that. I stated earlier that man inherently worships God. He must worship God and we feel that it is the most important single development in our lives and so I firmly believe that it is just a symbol of man's belief.

DEAN PIKE: I would agree. However, the religious spirit that all men have, which means their devotion to some object beyond themselves, often represents a devotion to objects that are less than the high God. For example, this religious spirit often has expressed itself in devotion to a nationalism or a racism or a particular interest and true religion always judges these lesser Gods. The hope is not to destroy all these other things which attract us and which cause us to focus our lives, but to put God on top -- as the familiar psalm says -- He is the great king, above all Gods, and the hope is that through religious revivals and religious knowledge, men will turn to the highest of all ends, the true and living God.

QUESTIONER: Dean Pike, does this revival have sufficient inertia to penetrate Russia appreciably?

DEAN PIKE: That is a difficult question. There is, of course, a strong and increasingly vital remnant of the old faith of holy Russia which is a puzzle to us, because in a sense it has become a sort of arm of the Soviet regime. On the other hand, it has provided a real spiritual dimension for people within a system of thought which has no room for that dimension of the supernatural and the eternal. Also, there is some hope with increasing communication with Russia and the opening of some breaches within the Iron Curtain that something of the real meaning of our religious heritage may get through. However, all too often our failure to live out what we profess gets the wider publicity behind the Iron Curtain than the structure of the theology of what we profess. When America was on the side of the Union of South Africa in its apartheid program, when the issue came before the United Nations last December, in the sense that it voted against any continuing study of the matter, and when all of the Communist countries, as well as all of the Moslem countries, voted for the Christian principle of Christian brotherhood, this reached front page everywhere on the other side of the Iron Curtain and especially in those countries which are on the fence, like India, Southeast Asia, etc. Not one leading Christian nation voted the Christian side and the communists, these evil seculars and atheists all voted the Christian side; this is a little clumsy in making attractive our Christian profession beyond the Iron Curtain.

QUESTIONER: Don't you think the Russian matter would be pretty well settled if we could give them a widespread knowledge of our Christian ideals?

DEAN PIKE: Since it is a mixed question of theology and economics, I'd like to turn that to Dr. Stone, who is an economist of note.

DR. STONE: I think you have something there. The trouble is we have been unable to reach the Russian masses and tell them our real philosophy, either of economic

life, political life or religious life.

QUESTIONER: Dr. Stone, the advance in Christian faith over television and radio has done tremendous things for the youth of today -- don't you feel that way?

DR. STONE: I certainly do feel that way. I think that the average young person has a marvelous opportunity to learn more, not only about world events and the interesting things in his own country, but also to learn the world affairs and also the religious developments that are taking place. Undoubtedly that is true.

QUESTIONER: Dr. Stone, with the reality of our religious revival show itself in greater support of church schools?

DR. STONE: Dean Pike says that that is a difficult question. I'd like to go on record as saying that that is a most timely and pertinent question. I'm going through the same problem myself. I've been trying to educate the Diocese of North Carolina and other Dioceses to the question of supporting my own institution. I think if the church does not support its church schools and, at the same time, help them in their work, developing Christian thought as well as education in the community, the church school has no future.

QUESTIONER: Dean Pike, wouldn't you say that the growth of the United Nations and its wonderful work is a true demonstration of the reality of religious revival?

DEAN PIKE: I would think so, speaking pretty much beyond my own full understanding here. I think it demonstrates the materialization in the best sense of that word, in terms of one of our most focal and important areas of life, of real religious and ethical motivation. And I know that many who have dedicated themselves to its cause, many I know in this country, do so from the strongest and deepest religious motivation. On the other hand, one couldn't answer a simple "Yes" because there are members of the United Nations who, we can assume, are interested in that relationship who either claim to be atheistic in motivation or humanistic, or represent a radically different type of religious understanding. Perhaps we had best say the spirit bloweth where it listeth, namely that it is of God even though it may not always be explicitly of God in the sense as we understand it.

QUESTIONER: Dean Pike, will our spiritual revival be strong enough to convince foreigners -- Russians and others -- that instead of the dollar the real foundation of American ideals is a belief in and worship of God.

DEAN PIKE: That is a very pertinent question. I think one reason why communism scares us so much is that it is a burlesque, sometimes, of our own American materialism. It's like a little boy seeing a shadow against the wall and being scared to death by the shadow. We say they are materialistic. Well, we have been very much so ourselves. What is often counted, sometimes even in the life of a church, is what is utterly tangible but especially in terms of what people give their time to -- what they will put first in their own lives -- what they will contribute to, etc. And I think our cutting edge, as to communism, will always be very dull indeed where materialism is a large part of our own meaning of existence and life and this is one of the serious problems for religion itself in our own land.

QUESTIONER: Dean Pike, I'd like to ask whether, if this religious revival is peculiarly American and not to be found in comparable proportions in Europe or South America or Asia? What is to be concluded from that fact? Are there reasons that make for that difference?

DEAN PIKE: That's a puzzler. First of all, I don't know whether it is peculiarly American or not. As we know, great crowds turned out for the Billy Graham meetings in England, in Scotland and in Paris. There hasn't been such a general interest in those countries as there seems to have been manifested here for a longer period of time and I don't know what is going on in the rest of the world so I'm a little hazy on the facts. I think if it were true that this is a peculiarly American phenomenon, it would heighten the factor of crisis that I described, that is, it would heighten the opportunity if we really became a God fearing and God centered people to be a tool for Him to use in saving the world. It would be a peculiar danger too,

because it might increase our self-righteousness and increase very much our sense of being a sort of chosen people who are always in the right, so that I would have to give a double answer.

QUESTIONER: Do you think that we are any more faced by crisis than any of these other countries?

DEAN PIKE: Perhaps it isn't really so much the matter of crisis that we are facing, but the promotional campaign in back of religion in this country which is not to be found comparably in these other places. That's very true of some of the most important religious movements in other parts of the world. I think the priest worker movement in France, for example, and the liturgical revival in various communions, are without the great fanfare and use of the modern devices of communication that we have. That does not mean they are less important and it certainly does not mean that they are less deep and profound in their implications.

QUESTIONER: I guess my question might be addressed to Dean Pike as a lawyer, and to Dr. Stone as a historian and as an economist. Granting as both you and Dr. Stone do, Dean Pike, that there is a religious revival, one indication being, as you pointed out, the addition of the words "under God" to the Pledge of Allegiance, do you perceive or foresee any threat to our traditional separation of Church and State?

MR. TRAUM: Dr. Stone, we will call on you first.

DR. STONE: Frankly, I do not. I have a number of friends who are of the Baptist persuasion and I know that they have been concerned about these various points. But from the beginning of our history, you will find in all of the public statements made by the founding fathers and in the great documents which we reverence, reference to God and His superiority in our way of life. When we first minted coins, we put "In God we Trust," on those coins. We require each person in court, in giving testimony, to swear upon the Bible but the great majority of them do that. I see no conflict. The people who are not of the Christian religion are given ample opportunity in this country to express themselves in their own way and I do not believe that there is any tendency to concentrate Church and State and for the State to take over the Christian religions.

MR. TRAUM: Thank you, Dr. Stone. I regret very much that we won't have time to permit Dean Pike to comment on that question because our time is up and we do want to thank you, Dr. Richard G. Stone and Dean James A. Pike, for this very thoughtful discussion.

We thank our hosts of this TOWN MEETING, The Reverend Dana F. Kennedy, Executive Secretary for Radio and TV Division of the National Council of the Protestant Episcopal Church, Thomas Shields and William A. Simonds of the Convention Broadcast Committee here in Honolulu, the staff of Station KULA, the HONOLULU STAR-BULLETIN, the regular sponsor of TOWN MEETING on Sunday nights in Hawaii.

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